

May 12
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Literally, a priest is a mediator between God and man, and Priesthood is power and authority to administer in the name of the Lord. There is no more justification in a man’s arrogating to himself this authority than in his presuming to take upon himself the right to represent, at a foreign court, the British government.”—DAVID O. MCKAY.

No. 19, Vol. 94

Thursday, May 12, 1932

Price One Penny

AARONIC PRIESTHOOD ANNIVERSARY

ELDER EDWARD C. PENROSE

UPON YOU, my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

The above prophetic and epoch-making words were uttered more than a century ago by a messenger from the Almighty, to two humble youths, Joseph Smith and Oliver Cowdery. This all-important event occurred one hundred and three years ago, on May 15th, 1829, on a farm near Harmony, Susquehanna county, Pennsylvania, on the banks of the beautiful Susquehanna river, and marked one of the greatest events in the religious history of the world since the advent of the Redeemer on earth. May 15th, this year, falls on Sunday. Consequently, this day has been designated by the General Authorities of the Church as the day on which to commemorate the restoration of the Aaronic Priesthood. In all the wards and branches in all the stakes, and so far as possible wherever an organization of the Church exists in all the world, the event will be observed. It is designed that the youths holding the Aaronic Priesthood shall, under the presidency of the bishopric, have charge of the Sacrament service and conduct an appropriate program.

To resume the account of the restoration:

For some time Joseph and Oliver had been engaged in trans-

lating the Book of Mormon. Oliver Cowdery, a young school teacher, had heard of the Prophet's vision, of the coming of the Angel Moroni and of the plates. Becoming convinced of the truth of Joseph's story he became "his amanuensis; and wrote as Joseph translated from the record.

While engaged in this work they discovered that baptism for the remission of sins was mentioned several times. The doctrine, like many other doctrines of those times, was misunderstood in the world. Many did not believe in it at all, and those who accepted the doctrine of baptism used various forms for its application, and theories regarding its real purpose were varied and therefore confusing and conflicting. Unable to arrive at satisfactory conclusions by their own research Joseph and Oliver determined to inquire of the source of all truth and light.

INQUIRY THROUGH PRAYER

Accordingly, they went into the woods to pray. It is significant that in Joseph Smith's own narrative of this great event, he did not grow eloquent or attempt to paint a beautiful word picture, but used the most simple language, stating a fact without becoming eloquent. It may be assumed, however, that the occasion was accompanied by awe-inspiring beauty and grandeur that is not of this earth. Joseph Smith said, in part:

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying:" then follows the words of the heavenly messenger, and the Prophet continues: "He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized." He then goes on to say that each ordained the other to the Aaronic Priesthood.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood he said would in due time be conferred on us," etc. A simple, straightforward account of a heavenly visitation that had but one object in view, and that to place on record the truth pertaining to the coming forth of a "marvelous work and a wonder."

The setting for this event, which was destined to set at rest the minds of Joseph and Oliver, and afterwards the minds of hundreds of thousands whose hearts were to be touched by the divine spark, may be pictured from the words of Oliver Cowdery. To a secluded spot in the Susquehanna woods went two youths

on this bright May day, at a time when all nature seemed in tune with the infinite, when growing things were bursting forth to a newness of life, the souls of the two filled with faith that they would receive that for which they asked from on high. Oliver Cowdery wrote :

OLIVER COWDERY'S DESCRIPTION

As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage.

Thus was restored to the earth the Aaronic, or Levitical Priesthood, and later the Melchizedek Priesthood, necessary to the ushering in of the dispensation of the fulness of times—the restoration of the Gospel in its fulness and the re-establishment and organization of the Church of Christ on earth. There are in the Church two Priesthoods. The Melchizedek was so called because Melchizedek was a great High Priest. The Aaronic Priesthood is so called because it was conferred on Aaron, brother of Moses, "and his seed, throughout all their generations."

In a revelation given through the Prophet Joseph at Kirtland, Ohio, as contained in section 107 of the Doctrine and Covenants, appears the following: "Why it (the Aaronic) is called the lesser Priesthood is because it is an appendage to the greater or the Melchizedek Priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this Priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron." It is explained, however, that as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron is available, provided he is called and set apart and ordained by the proper authority. To quote from the Doctrine and Covenants:

"The power and authority of the lesser or Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments." And again: "And the Lord conferred a Priesthood also upon Aaron and his seed, throughout all their generations," and regarding its perpetuity—"which Priesthood also continueth and abideth forever with the Priesthood, which is after the holiest order of God."

Obviously, without the restoration of the Priesthood, a knowledge of the Gospel, its sacred ordinances and the perfection of the

organization of the Church of Christ would have been impossible, and in the coming of John the Baptist to confer the lesser Priesthood, there was nothing that should be regarded as unreasonable in view of the record of Holy Writ, the hundreds of examples as contained in the Bible, and of how God in various dispensations since the dawn of creation delegated unto man the authority to speak and act in His name.

Authority in the ministry is one of the fundamental principles of the Gospel as understood and taught by the Latter-day Saints. Indeed, article five of the Articles of Faith says :

We believe that man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

In other words, those who administer in the ordinances of the Gospel should and must be called and commissioned by one having authority, to perform their sacred duties. The man who presumes to speak and act in the name of his government without first being duly appointed and authorized by constituted authority, usually finds himself in difficulties. The necessity of authority is sustained by scripture, and it would be a vain search of Holy Writ to find an instance wherein the acts of one assuming authority have been accepted by the Father.

Noah "found grace in the eyes of the Lord." The Lord called Abraham and made a covenant with him for all generations of his posterity. So were Isaac and Jacob also called of God. Unto Moses came the voice of God, commissioning him to do certain work, and in this work Aaron, his brother, was called to assist him. Later on, Aaron and his sons were called from the midst of the children of Israel to minister in the priest's office, and upon Aaron was conferred the lesser Priesthood, and the promise was made that the Priesthood would remain with his seed, which it did, down through the successive generations and to John the Baptist, to whom was given the signal honour of baptizing the Saviour.

What more natural, then, than that after a long period of darkness, during which men, because of their own wickedness, were left to grope for themselves, John the Baptist should be the messenger to again bring to earth the Priesthood which he held and bestow it upon others also chosen of God? This he did, in the manner described and for the specific purpose foretold by holy prophets of old.

RESTORATION EFFECTED BY DIRECT REVELATION

With the restoration of the lesser Priesthood, or following that momentous event, came instructions by direct revelation of definite and specific duties pertaining to this calling. While it is called the "lesser Priesthood," it should not be regarded as other-

wise than extremely important. In the time when the children of Israel were in the wilderness, Aaron and his sons were called to the duties of the priest's office; later the tribe of Levi was called to assist Aaron, and included among the duties were those of keeping the instruments in order and attending to the service of the tabernacle. The commission given to the Levites has been called the Levitical Priesthood, but it is really an appendage to the Priesthood of Aaron.

In its restoration in this dispensation came a fuller knowledge of all these things and much more. The "keys" held by the Aaronic Priesthood were explained, and also the offices that it embraces. It comprises the offices of bishop, priest, teacher and deacon, with the bishopric holding the keys of presidency, or presiding authority.

A bishop, with two counselors, presides over an ecclesiastical ward. Upon the bishop devolves the very important duty of preparing the male youth of the Church for activities in the Aaronic Priesthood, and it goes without saying that no better service can be rendered than to teach and train boys to hold in the highest regard the sacred privileges that the Priesthood offers. The bishop co-operates with parents in this work, and boys are taught almost from infancy the sacredness and dignity of Priesthood duties.

The office of deacon may be termed the first or lowest in the Aaronic Priesthood. His duties are of a temporal nature, such as the care of houses of worship, the comfort of worshipers and such duties as the bishop or branch president may direct. The deacon also may assist the teacher in his labours. The prospective deacon should be about twelve years of age. Before he is ordained there is usually a conference between the boy, his parents and the bishop or branch president. The boy's name is then presented to the deacons' quorum, consisting of twelve deacons, presided over by a president and counselors. When accepted by the quorum and the general Priesthood of the ward, he is presented before the congregation of the saints and then duly ordained. A relative, preferably the father, may assist in the ordination, and a certificate of ordination is issued to the boy by the ward or branch clerk.

PREPARATION NECESSARY FOR ADVANCEMENT

The deacon receives instructions and practice in passing the Sacrament, acting as door tender and usher, collecting fast offerings, assisting the janitor, and he is expected to keep the Word of Wisdom, observe the law of tithing, to be studious, prayerful and obedient, and to attend meetings and Sunday school. When a deacon has served faithfully for two years he is in line for advancement to the office of teacher.

Teachers are local officers whose duties are to watch over the

Church, to mingle with and strengthen the members by their ministry; to see that no iniquity exists. A teacher may take the lead of meetings when no priest or higher officer is present; he may assist in the teaching of some Gospel class, and thus gain experience in public speaking and in conducting meetings. He also may be assigned districts in the ward where he will accompany visiting teachers in calling on members of the Church. A quorum of teachers is composed of twenty-four members, with a president and two counselors chosen from among them. The teacher who is faithful to his duties for a period of two years is prepared for a step higher in the Priesthood, to the office of priest.

Ordination to the office of priest is conducted in the same manner as that of deacon and teacher. A quorum of priests consists of forty-eight members, and is under the personal presidency of a bishop. He may act in any calling of the deacon or teacher. Priests are appointed to preach the Gospel, to baptize, to administer the Sacrament, to visit the homes of members of the Church, and when properly directed to ordain deacons, teachers and other priests, and he may be called upon to assist the elders in their work. He is expected to assist in class work, take part in meetings and assist in the care and protection of Church property and such other duties as the bishop may direct.

CONSCIOUSNESS OF SERVICE BRINGS REFINEMENT

It will readily be seen that one definite purpose in the activities of the Aaronic Priesthood is to instill in the hearts of boys and young men a true love for God and man, and the plan provides a means for advancement to the Melchizedek Priesthood and the great service and blessings that go with it. In all these Priesthood activities the hearts of boys are bound to become impressed. Acts performed with the inspiring thought that in those acts God is being served, refines the hearts and minds of boys; and in the Priesthood this thought is ever kept before them.

Through the Aaronic Priesthood callings, youths engage in the great work of aiding humanity to higher and nobler things of life, and they, too, are greatly benefited by it, because the youth who acquires the true spirit of his calling is provided with a shield against temptations. In his activities his heart is purified, his spirit refined, his mind ennobled, and he learns that after all the greatest thing in life is service. He also learns that "without the ordinances, and the authority of the Priesthood, the power of Godliness is not manifest unto men in the flesh."

While Joseph Smith and Oliver Cowdery were the first in this dispensation to receive the Aaronic Priesthood, the presidency of this Priesthood has by revelation been brought down to the Presiding Bishop of the Church. Not until 1831, however, did the Church have a Bishop, and during this time the Aaronic Priest-

hood continued in the Church with Joseph Smith and Oliver Cowdery.

In a revelation given February 4th, 1831, at Kirtland, Edward Partridge was chosen the first bishop of the Church and is generally recognized as the first Presiding Bishop of the Church. Newell K. Whitney was chosen second bishop of the Church in December, 1831, to attend to the affairs pertaining to the Bishopric in the eastern branches.

Upon the death of Bishop Partridge in 1840, Bishop Whitney was the head bishop of the Church. During January, 1836, William Cowdery was appointed President over the Priests of the Aaronic Priesthood in Kirtland; Oliver Olney to preside over the Teachers and Ira Bond to preside over the Deacons' quorum.

After the death of Joseph Smith in 1844, Heber C. Kimball moved that Bishop Whitney stand as first Bishop in the Church of Jesus Christ of Latter-day Saints, and that George Miller stand as second bishop.

Edward Hunter became Presiding Bishop of the Church in 1851, following the death of Bishop Whitney in September, 1850. Bishop Hunter died in 1883 and William B. Preston was called. He was succeeded in turn by the late Bishop Charles W. Nibley in 1907, who in turn became a counselor to President Heber J. Grant, and was succeeded as Presiding Bishop in 1925 by Sylvester Q. Cannon, who now presides over the Aaronic Priesthood of the Church.—(Published in *The Deseret News*, May 9th, 1931.)

USING "MORMONISM"

IF YOU will use the teachings of "Mormonism"—put them to work—illness will give way to health, or at least to better health; worries will not shut out loveliness, nor the appreciation of what you have, and the ability to serve others. Your dreams and ambitions will find fulfillment, or you will find new ambitions, if you will really apply the teachings of "Mormonism."

"Mormonism" secures for you the gift of the Holy Ghost, which gives you access to heavenly wisdom. With such powers within your reach, you will be enabled to make life more joyous, thereby blessing yourself and others.

As you strive to live up to the teachings of "Mormonism," new thoughts, new powers, new strength, and more knowledge will be made accessible to you. More opportunities for doing good and for developing your talents will be forthcoming as you become prepared for them.

Progression means endless work and growth. While we have all eternity before us, it is expedient that we begin now, and continue steadfastly in the way set forth in the true Gospel plan, for the highest joys and glories are assured only to those who strive diligently to gain them.—WILMA ESTES.

THURSDAY, MAY 12, 1932

EDITORIAL

PRESIDING BISHOPRIC'S MESSAGE

THE Aaronic Priesthood is an important part of the foundation and framework of the Church. Without it as a division of the Holy Priesthood, this work could not function as the true Church of Christ. This authority was an integral part of the Church established by the Saviour, which was taken from the earth through apostasy after the time of the ancient apostles. When it was restored in these days by the messenger, John the Baptist, who held the keys of authority from the previous dispensation, it came as a new revelation. Yet it was at once recognized as being perfectly in harmony with scriptural teachings. The ordination of Joseph Smith and Oliver Cowdery by the messenger, and the conferring of the keys of this Priesthood, opened a new dispensation of this divine authority.

The increase in membership of the Aaronic Priesthood has kept pace with the steady growth of the Church. To-day, throughout the Church, there are approximately 68,026 young and older men clothed with this authority. Also, the activities of the Priesthood, especially in latter years, have increased greatly. Functioning chiefly in temporal affairs and outward ordinances, it plays a very considerable part in the progress of the Church.

It has within it tremendous possibilities. The future of the Church depends upon the training and development of the youth of Zion. Upon young men bearing the Priesthood rests largely the responsibility for the extent of success in missionary work: Never before was there such a time when young men generally should be able to discern and have courage to observe, right living. The purpose of this Priesthood is to produce just such results. Through training and service to Church members, the Priesthood member exemplifies the qualities and habits which he teaches. The divine spirit accompanies the diligent efforts of the boy or man so engaged and inspires a spiritual power and stability obtainable in no other way: The aim of this great movement is to prepare every member thereof most thoroughly for Church service and for successful life.

Although the general plan for the training and activity of this Priesthood has been prepared by the Presiding Bishopric, the machinery for the carrying out of the plan is fully set up in the stakes, wards and missions. In carrying the responsibility of this work in their several divisions it is expected that the stake, ward

and mission officers will exercise their initiative in stimulating the greatest possible interest and activity of every member thereof.

It is desirable that every young man between the ages of twelve and twenty years shall, for his own welfare, qualify for and be desirous of receiving ordination to and advancement in the Priesthood. To this end the correlation plan has been developed through the co-operation of all agencies in the Church having to do with the young men of these ages. The result will be the teaching and training of the young men in every phase of Church activity.

In this year 1932 and the years that are to follow we foresee an increased awakening, both by those charged with the responsibility of direction, and by the Priesthood members, to a sense of their splendid opportunity.

Now, let every man catch the vision of this great work and resolve to do his part so that every member shall be prepared to most fully magnify this Priesthood.

SYLVESTER Q. CANNON,
DAVID A. SMITH,
JOHN WELLS,

Presiding Bishopric.

—(Published in the *Deseret News*, January 2nd, 1932.)

PRIESTHOOD AND LEADERSHIP

THE possession of the Priesthood is a gift and an obligation.

The man who holds an office in the Priesthood has been given power and authority, when properly directed, to perform sacred ordinances and in other ways to act for the Lord in behalf of the children of men and the consummation of the divine plan of salvation. That is a gift of surpassing value, which should be treasured as a priceless jewel.

Priesthood implies leadership. That is its obligation. Whoever holds office in the Priesthood must stand ready, be eager, to serve with all his might in any labour to which he may be called by those in presiding positions. Moreover, whether called to an active position in the Church or not, he must carefully conform to the requirements of the Gospel, and completely and gladly obey every divine law, so that his luminous example may lead others to follow him. That is another equally precious type of active leadership. Priesthood can never be separated from this double obligation.

Priesthood is conferred upon men to be used. It is not an ornament, but a tool with which the Kingdom of God is developed and perfected. Unused it turns upon its possessor to his spiritual destruction. Priesthood is a gift and an obligation. Priesthood bearers must be leaders—W.

OUR UNPAID MINISTRY

THE spiritual labours devolving upon the Church of Christ must be performed and shared in by the whole membership. That is a cardinal principle of the Gospel organization. Therefore, there is no special ministerial class among the Latter-day Saints. Every member is expected to know the Gospel and help to teach it, watch over it and defend it.

There is no special training for the ministry in the Church of Jesus Christ of Latter-day Saints. Instead, every member from childhood is taught the few, simple principles and practices of the Gospel, in the home and in carefully graded and guided organizations. Every faithful adherent to the restored Gospel gives allegiance to the Church because of a personal conviction of its truth—a testimony of the Spirit derived from sound knowledge and intelligent practice of Gospel requirements. Such independent knowledge and certainty give power to guide other souls into light and truth.

The authority of the Priesthood has been committed to the restored Church of Jesus Christ. Under the divine plan, all male members, if worthy, may receive the Priesthood and function in its offices. Women share in the blessings and privileges of the Priesthood. Both men and women may hold office in the auxiliary organizations, serve in the Temples, fill missions, teach and preach, and otherwise help promote the latter-day cause.

Practically every member of good standing in the Church, at one time or another, serves in some official position, in a ministerial capacity as it were. It is understood that a part of a Latter-day Saint's time and strength should be given to the Church. Spiritual power and temporal satisfaction flow from unselfish service. Love lives by sacrifice.

Labour in the ministry of the Church is unpaid. For example, the bishoprics, branch presidencies, and stake presidencies, of whom there are over five thousand, provide for themselves and their families by attending to their usual trades or professional occupations. Their spare time, often every evening, is given to the care of the people placed in their charge. Their wives and children forego the pleasure of the companionship of husband and father, and thus the whole family sacrifice for the cause to which they are devoted. No payment is made for this service in the coin of men; the reward is spiritual, and it is indeed soul-satisfying, as tens of thousands within the Church will testify. Appointments to office are not for life, but, ordinarily, release from one position is followed by a call into another, so that constant official responsibility is the lot of most Church members.

The vast missionary system is unpaid. The missionary, with his own savings or the aid of his family and friends, pays for his

transportation into the mission field and for his support while there. The total sum thus expended is very large, since upwards of two thousand missionaries are kept constantly in the mission fields. After two or three years of voluntary service, the missionary is returned to his home at the expense of the Church, with funds drawn from the tithing of the people.

When the Church employs anyone to do work outside of the direct claims of the ministry, such as masons, carpenters, painters in the building of temples, or routine workers in offices, it enters the open market, secures competent persons and pays them modest wages. True, even such work is often donated by faithful Latter-day Saints. Wages are not paid for service in the ministry; since in nearly every case, a person is asked to devote only a part of his time to the ministry, leaving the remainder for labours in behalf of his temporal support. However, if a person is called to give his whole time to spiritual labours over a long period, thus preventing him from earning a livelihood, his circumstances are considered and suitable provision made for his support. Such cases are very few.

One may not become a candidate for an office in the Church. In fact, the office-seeker is not held in good repute. Men and women are called into the service. Nominations are made, under inspiration, by those who are sustained as Church leaders, and presented to the people for approval. It is a simple system, avoiding the evils of politics and giving experience to all. The only real inducement to accept office in the ministry of the Church is to serve the Lord and to help the children of men.

To summarise: The universal ministry within the Church of Jesus Christ of Latter-day Saints, rests upon the doctrine that every member having received the precious gift of truth, should be willing to give freely of himself for the establishment and promulgation of that which he has freely received. Latter-day Saints bear testimony that the sacrifice required in the ministry of the Church brings great blessings, not the least of which is the growth in power and understanding which of necessity comes to him who, in the cause of the Lord, gives of himself for his fellow men.

The Latter-day Saints remember and trust the words spoken by the Lord to the Prophet Joseph Smith, "Attend to thy calling and thou shalt have wherewith to magnify thine office."—W.

"WHAT the Saviour said is absolutely and philosophically true, eternal life is in us to the extent that we know God and Jesus Christ. But to know our Father in heaven is nothing less than becoming like Him; knowing law is to know God objectively; living in harmony with law is knowing God subjectively. The first gives knowledge, the second power."—N. L. NELSON.

THE SACREDNESS OF OUR HERITAGE

ELDER W. CLEON SKOUSEN, PRESIDENT OF THE ULSTER DISTRICT

"IN THE NAME OF JESUS CHRIST. AMEN!" A "Mormon" missionary is seen to retire from the pulpit as these memorable words float out into the congregation. Another living witness of the restored truth has just finished expounding the doctrines of a peculiar people. It is Sunday, and the scene is a large, comfortable chapel of the Congregational Church.

For three months the local preacher has been seeking to meet representatives of the Latter-day Saints. It was the request of his own members and being a seeker of truth himself, the appearance of one of the "Mormon" preachers among his own flock had been arranged.

"Wherefore," saith the Lord God, "be not weary in well doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."

In the city where the above incident occurred there is a branch of the Church of Jesus Christ of Latter-day Saints. It has passed through a colourful career of persecution and sometimes violence. Among the members, however, this opposition has stimulated fervent testimonies and at various times the miraculous powers of God have been manifest when the tide of Satanic fury has raged too strong. On one occasion the future of the branch seemed threatened, but God spoke through one of His apostles who was President of the European Mission, and said, "You are now only five in number, but the time is not far hence when you shall have five hundred."

The words are spoken, the fulfilment is sure. The great flame of hatred that once burned in the breasts of the people of that section has now smouldered almost to ashes. At last that part of the vineyard looks fruitful. Street meetings are permitted for the first time in twenty years; friends are raised up and invitations into the portals of local chapels and churches bear record that verily, "out of small things proceedeth that which is great!"

The nets of the Lord have been cast. Israel's foretold gathering has begun. In an old volume of the *Millennial Star*, reporting the progress of the Church in 1849, there is a statement that over two thousand baptisms were recorded in a single district, and that twenty-eight branches were organized. Witness the power of Israel's God in the establishment of the Kingdom that is to stand forever and which will never be given to another people. Ecclesiastical statistics for the year 1930, report more actual converts in the Church of Jesus Christ of Latter-day Saints than any other church in the world. Thousands of men and women who have lived and died for the perfection of the latter-day Zion have not toiled in vain. The great Kingdom like unto a "stone cut out

of the mountain without hands" has not rolled into our midst in word only, but "in power and in the Holy Ghost and in much assurance."

Authority to bear witness to the work and name of Jesus Christ is indeed a most sacred heritage, and no people has ever received a greater calling than that which comes to modern Israel. He who suffered His flesh to be broken and His blood to be spilt for our sakes, commissions His servants with this profound admonition: "The voice of warning shall be unto all people, by the mouth of My disciples, whom I have chosen in these latter days. And they shall go forth and none shall stay them, for I the Lord have commanded them." Into our own hands the work is committed and the very eternal God whom we worship now decrees that "Zion must increase in beauty and in holiness, her borders must be enlarged, her stakes must be strengthened. Yea, verily Zion must arise and put on her beautiful garments!"

LEEDS DISTRICT CONFERENCE

LEEDS DISTRICT held a very successful and edifying conference at Carlton Street Boys' School, Bradford, April 24th. Members, friends and visitors all felt spiritually uplifted as a result of their attendance. President O. Horton Transtrum conducted the three well-attended sessions. During the morning or Sunday School session, the Sacrament was administered and the usual Sunday School preliminary program was carried out; after which, the congregation divided into two groups. The Priesthood was given very valuable instruction and encouragement by President Douglas and Patriarch Wallis. Questions pertaining to the Priesthood were also discussed. The Relief Society and lady visitors met under the supervision of Sister Douglas and Sister Wallis.

At the afternoon session, a little sketch entitled, "The Court of Inquiry," was remarkably well given. Elder A. Lee Brown acted as solicitor and questioned those who made up the court concerning the various phases of their work. Each of the "defendants" gave a brief talk on the aim and functions of the particular auxiliary organization which they represented. Statistical reports, detailing the fine work accomplished by the missionaries and members during the last six months, were presented by President Transtrum. He stated that "during the last six months the following work has been accomplished by the missionaries in the Leeds District: 13,914 hours spent in missionary work; 1,686 hours spent tracting; 46 open-air meetings held; 65,768 tracts distributed, and 111 copies of the Book of Mormon and 4,125 other books and pamphlets distributed. Eleven persons have been baptized into the Church. The total member-

ship of the district is 678, consisting of five organized branches. Titling has increased considerably, and is no doubt the cause for advancement in other departments. By observing the laws and commandments of the Gospel we can continue to live up to our slogan and make Leeds lead always." Sustaining of the general Church authorities, talks by the traveling missionaries and a vocal dnet by Sisters Nellie and Annie Butterfield, constituted the remainder of the meeting.

Nearly four hundred individuals attended the last service of the day. Sister Wallis and Sister Douglas gave short talks, bearing their testimony to the truthfulness of the work in which they are engaged. Patriarch Wallis and President Douglas each delivered inspiring discourses, admonishing the saints to carry on with the work of the Lord. They explained doctrinal principles and related experiences that touched the hearts of all who were privileged to hear their message. A violin solo by Brother George Fearnley and a vocal solo by Brother Fred Laycock, concluded the program.

Mission authorities and traveling Elders in attendance were Patriarch and Sister James H. Wallis and Percy L. Matthews of the European Mission; President and Sister James H. Douglas of the British Mission; President O. Horton Traustrum and Frank J. Mozley, A. Lee Brown, Lawrence T. Heath, Jodie J. Smith and Raphael C. Palfreyman of the Leeds District; David Taylor of the Scottish District; Leonard N. Giles and President Dan L. Frodsham of the Hull District, and Cyril A. Linford of the Newcastle District.

FRANK J. MOZLEY, Clerk of Conference.

CHURCH WIDE NEWS

THE one hundred and fifth anniversary of the birth of Parley P. Pratt, early member of the Council of the Twelve and Utah pioneer, was commemorated by his descendants in a temple excursion, April 15th.

PLANS for placing markers at historic sites in Western United States have been presented to the Utah Pioneer Trails and Landmark Association by Apostle George Albert Smith. Many of the projects under consideration will be completed this year.

SISTER EMILY STEWART BARNES, born in Bedfordshire, England, May 3rd, 1846, died at Kaysville, Utah, April 13th. Sister Barnes has been an ardent Latter-day Saint, always noted for her fidelity and hospitality. She has been prominent in civil affairs of the community.

BROTHER AND SISTER JOHN E. INGLES celebrated their golden wedding anniversary in their home at Wood Cross, Utah, April 13th. Brother Ingles filled a mission to his native land, Scotland, after he was seventy years old. He has also been a bishop of the Scofield Ward. Brother and Sister Ingles are the parents of thirteen children.

FROM THE MISSION FIELD

Release and Departure: Elder Merrill H. Glenn, former president of the Ulster District, was released April 6th. He sailed for his home in America aboard the *President Harding*, April 28th.

Transfers: On April 23rd, Elders Owen S. Leishman of the Manchester District and Ersel P. Platt of the Sheffield District, were transferred to the Nottingham and Manchester Districts, respectively.

Doings in the Districts: *Manchester*—Young men of the Hyde Branch sponsored a competitive social, April 23rd. The young ladies are planning to reciprocate in the very near future.

Arrivals and Assignments: The following missionaries arrived in the British Mission, April 25th, aboard the *Euroopa*, and were assigned to labour in the following districts: Willard F. Llewellyn, Lethbridge Stake, Alberta, Canada, to the Hull District; W. Reid English, McKinley Ward, Grant Stake, Salt Lake City, Utah, to the Norwich District; Kent S. Bramwell, Fifth Ward, Mt. Ogden Stake, Ogden, Utah, to the London District; Levi D. Hammon, Roy Ward, Weber Stake, Ogden, Utah, to the Manchester District; Arthur J. Morgan, Mohrland Ward, Emery Stake, Mohrland, Utah, to the Norwich District; Leon Frehner, Mesquite Ward, Moapa Stake, Mesquite, Nevada, to the Nottingham District.

Branch Conferences: Of the Norwich Branch, Norwich District, April 10th. "The First Principles" were explained by the Sunday School children in the morning. In the evening a program on the Book of Mormon was presented. President Elman T. Woodfield and Elder Eric J. Seach attended.

Of the Loughborough Branch, Nottingham District, April 10th. The subject "Divine Authority" was very effectively treated. District President Marlow V. Wootton was in attendance.

Of the South Shields Branch, Newcastle District, was held in the branch hall, April 17th. "Truth on Trial" was the subject of the conference. President Cleon A. Kerr and Elder Delwin M. Clawson were in attendance.

Of the Airdrie Branch, Scottish District, April 17th. Many of the members and friends gathered together in two inspirational sessions. "Prayer" was the theme of the occasion. President A. Ray Curtis and Elders David Taylor and Kenneth M. Wheelwright were in attendance.

Of the Lowestoft Branch, Nottingham District, April 17th, conjointly with an officers' and teachers' meeting. "The Resurrection" was portrayed in pageant form. In attendance were President Elman T. Woodfield and Elder Eric J. Seach.

Of the Luton Branch, London District, April 17th. "The Man of Galilee" was the subject for the day. Twenty-two persons attended, including President Dix W. Price and Elder Blayney J. Barton.

Of the Hucknall Branch, Nottingham District, April 17th. The conference consisted of reports of auxiliary organizations as well as interesting discourses by local brethren. Between thirty-five and forty people were present, including District President Marlow V. Wootton.

Of the Sheffield Branch, Sheffield District, held April 24th, portrayed the subject, "The Material Blessings Received Through Obedience to the Temporal Laws of God." District President Robert C. Neslen and Elder Russell S. Ellsworth were in attendance.

Of the Skelton Branch, Newcastle District, was conducted April 24th. Both sessions were exceptionally well attended. President Cleon H. Kerr and Elder John F. Hawkins were present.

SO MANY THINGS

SO MANY things to make us glad,
I wonder men are ever sad ;
So many things to give us cheer,
I wonder any day is drear.

So many things to make us sinile,
I wonder men will mourn the while ;
So many pleasures we may reap,
I wonder that we ever weep.

So many things we may believe,
I wonder that we ever grieve ;
So many things our hopes to raise,
I wonder at discouraged days.

So many hours of joy we knew,
I wonder much that I and you
Forget at times their golden sun—
And then so many hours to come !

DOUGLAS MALLOCH.

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